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of the volume, closes with the following remark: — “ that though the past year has not been productive of any preëminently brilliant discovery, yet quite as much has been added to the amount of human knowledge as during almost any previous year.”

3. — *Report of the Board of Trustees of the University of Rochester, on the Plan of Instruction to be pursued in the Collegiate Department.* Presented September 16, 1850. Rochester: Sage & Brother. 8vo. pp. 50.

Nothing is more characteristic of our countrymen, and nothing more honorable to them, than the readiness with which they furnish large endowments to the higher seminaries of learning. The States, the different religious denominations, city and country, contend with each other in noble rivalry for this great purpose. The money is usually obtained by private contributions, individuals being as remarkable for their liberality in this respect as legislative bodies are for their parsimony. And one great good results from this fact,—that the institutions thus founded or assisted come under the control and management of a private body of trustees, and not of the legislature or the State, so that the revulsions and storms of the political world pass over them harmlessly, and the offices in them are not made the prizes of political ambition and effort. They are not shielded from sectarian influences to an equal extent, it is true; but each college or endowed academy which has any sectarian character, is the undoubted property or foster-child of some one sect, whose right over it consequently cannot be disputed, so that the jealousy or rivalry of other sects cannot injure it. Its religious character is determined by its founders, and cannot be subsequently affected, except by future dissension in the sect to which those founders belong.

The University of Rochester, to which the report now before us relates, is an institution just created, as we understand, by the liberality of members of the Baptist denomination in New York. Having liberally endowed it, a question necessarily came before them, which has been much debated for many years in this country, — what plan of instruction should be adopted in the collegiate department. Should the new institution be thrown open to all who might choose to enter it, there to pursue studies of their own selection as long as they saw fit, or should it be made a place for a thorough course of *liberal* education, to be marked out before-

hand, without reference to the specific callings which the graduates might subsequently adopt, but as a general preparation for all callings, — a course which should, in the language of Milton, amply qualify the recipient of it “to discharge honorably all the offices, both public and private, of peace and war.” This is the question discussed in this Report, and discussed with great ability, candor, and circumspection. The conclusion formed by the committee is in favor of the latter branch of the alternative just presented. They have decided, — wisely, as we think, — to make the University of Rochester a place of *general* education in a *prescribed* course of studies. They are not in favor of beginning a special or professional education at the early age of fifteen or sixteen years, when boys generally enter college. They are not in favor of allowing such boys to choose their own studies under the caprice of the moment, instead of having the proper course selected for them by a board of competent professors or trustees. They do not think the additional number of students which might possibly be attracted by such an arrangement to be a good test of the efficiency of the institution; and they think, moreover, that there is very little probability that the number of pupils would be thus increased; for the experiment has been tried elsewhere, fully and freely, again and again, *and it has failed*. And there are obvious reasons for the failure. Those who do not want a full course of liberal studies as a general preparation for the business of life, but wish only a few studies, and to pursue them a little way, can obtain their object elsewhere more conveniently and more economically than within the walls of a college. Academies and high schools exist for the benefit of this class of students, and do their work admirably. Colleges cannot supersede these institutions, and it is not desirable that they should be superseded.

One concession, however, these Trustees make to what they conceive to be the demand of practical men among our very practical population. As objection is sometimes made to the study of what are called the dead languages, they have planned the course of instruction in such a way as to allow the student to pursue either the dead or the living languages, at his option. “If you do not like Latin and Greek,” they say to him, “you may study French and German.” We do not object to the experiment being tried in this form, for we think the result will be pretty much what it was, as we learn from this Report, in the Free Academy of the City of New York.

“The pupils of that institution have all received their preliminary education in the common schools, and are eminently the children of the people. They have perfect freedom of choice whether they will study the modern languages or Latin and Greek, and neither is compulsory. There have been four entrances, to wit: 143 scholars were admitted at

the first examination, 59 at the second, 53 at the third, and 81 at the fourth; and nearly three fourths of each class have chosen Latin and Greek."

We think the result will be what it was, ten years ago, when the same liberty of choice was offered to the three upper classes in Harvard College, and nine tenths of them chose Latin and Greek. In this country, it seems necessary for an experiment to be tried a dozen times, before the people can see that the results are uniform and decisive of the question. The sooner colleges recognize this fact, — that the objections to the study of Latin and Greek proceed from those who do not send their children to college, and would not send them under any circumstances, while all who are ambitious to obtain a truly liberal education wish to pursue classical studies, — the better will it be for these institutions, and for the cause of sound learning throughout the country.

ERRATA.

Page 119, 35th line from the top,	for "fictitious,"	<i>read</i> factitious.
" 126, 1st "	" for "vapid,"	<i>read</i> rapid.
" 133, 24th "	" for "ever,"	<i>read</i> ever?
" 139, 24th "	" for "power,"	<i>read</i> frown.
" 340, 1st "	" for "will find,"	<i>read</i> will not find.